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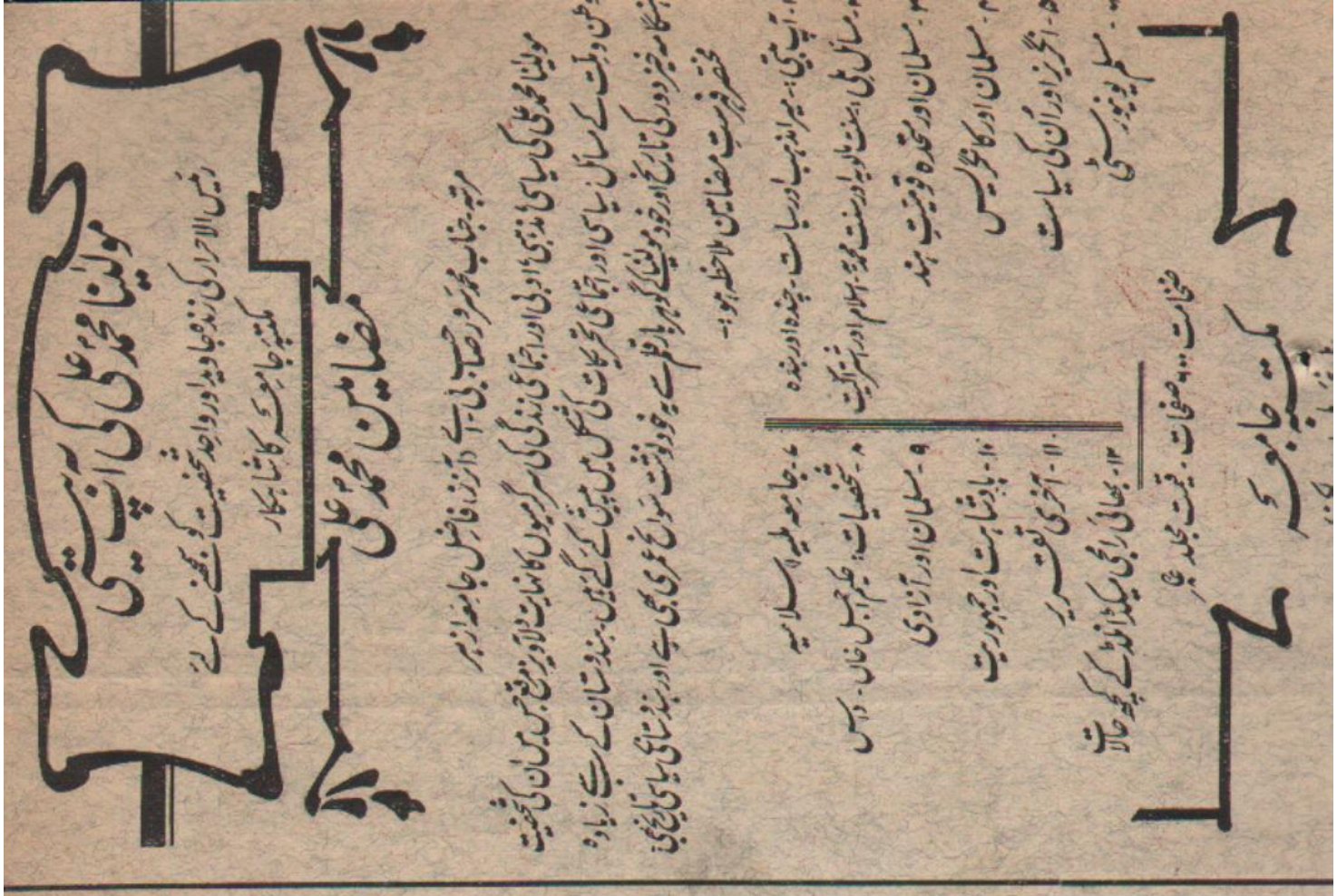

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نحمدہٗ ونصلی علی رسولہ الکریم

WHAT SHOULD THE MUSLIMS DO*?

The political future of the Muslims in India at the moment seems dark and uncertain. The dangers which confront them and the difficulties which lie in their path are formidable, and the need is imperative that they should give serious thought to the matter.

The root of the danger lies in the fact that in India the Muslims are a minority community, forming no more than a bare 25% of the entire population of the country. Undoubtedly there exist many schisms and internal divisions in the rival community, but unfortunately the Muslims too are far from united.

As for the governing class, *i.e.*, the British people, there is no political reason why they should help the Indian Muslims. The sense of moral responsibility, in the first place, does not go beyond a certain point. Secondly, its operation depends upon the ability and power to render help. Moreover, when the demands of political expediency run counter to those of moral responsibility, the latter are generally ignored.

The only sound course for the Indian Muslims therefore is to stand on their own legs, and to drive the idea altogether out of their mind that any outside people, whether Muslim or non-Muslim, would come to their aid. Expectations of help from Muslims out-

*Translated from Urdu,

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side India are purely imaginary, based, as they are, on no surer ground than wishful thinking, which is a dangerous—almost a suicidal—state of mind for any nation to fall into these days. Indian Muslims in their history have never received any help from Muslims outside India, and any hopes for the future would be equally vain. Besides, for Indian Muslims to look to help from their brethren outside India would amount to a kind of betrayal of the country, and no true Muslim can ever think of becoming a traitor to the land he calls his own.

As already observed, the Muslims in India are a minority. But that is not all: widening our outlook to the whole of Asia we still find the Muslims in a minority as compared with the rest of the elements which comprise the population of this continent. And we must not forget that the Hindus are an idolatrous people with no distinctive religious point of view beyond the idols they worship and a few social forms which under the impact of new ideas they are already forsaking voluntarily. Therefore, should it come to procuring outside support, the Hindus could easily combine with the anti-religious U.S.S.R. and the Buddhists of China and Japan: some Hindu leaders, as their utterances on many occasions have shown, are by no means neglecting the possibilities of such contacts abroad. Evidently, then, should any community appeal to outside help, the Hindus stand to gain more by such a turn of events than do the Indian Muslims. Besides, the final result would be equally disasterous for both the Hindus and the Muslims for both would fall once more under some fresh foreign yoke. The fetters of both would be forged anew.

Now let us enlarge the picture to include the whole globe. Unfortunately, however, even this does not bring any solid gain to the comparative strength of the Muslims. A fair number of Hindus have gone out and setteld in the New World, in addition to which a number of influential Hindu leaders travel frequently to Europe and America in one connection or another, and they utilize every conceivable opportunity to

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explain the Hindu point of view to the West. Naturally, therefore, the European and American peoples are more favourably disposed towards Hindu culture than they are towards Islam. From their propaganda abroad the Hindus have derived a great and clear advantage. Not to speak of non-Muslim countries, the Hindu point of view in Indian politics is far better appreciated even in a purely Muslim country like Egypt than are the policies and aims of the Muslim League.

It has been a most unfortunate and a terrible blunder on the part of the Muslims that they have neglected *tabligh*. The Ahmadiyya Community is the only Muslim body that has realised the far reaching consequences of this sad neglect and the Movement has strained every nerve to fill the dangerous breach. The Ahmadies are the only people engaged in *Tablig-i-Islam* both in India and abroad; they alone interpret to non-Muslims the matchless political, moral and religious concepts of that faith. And for this service the Ahmadies get from the general body of the Indian Muslims only ridicule, insults and persecution—in many cases of the most petty and heartless kind as, for instance, refusal to allow the Ahmady dead to be buried in the common burial grounds—not even innocent children.

However, this is only by the way. To return to my point, the Hindus, for more than a century, have carried on a vigorous and systematic, though quiet, propaganda in favour of their culture and their political aspirations. But the Muslims have been sound asleep. In the wide world, therefore, the Hindus have more sympathisers and friends than have the Muslims.

Numerical weakness in itself, moreover, is nothing very serious should other circumstances be favourable. But the Indian Muslims are not only weak in number; they are backward in every other respect as well. In education, in organisation, in the services, industry and commerce—in all walks of life they have lagged far behind the Hindus. In political sagacity Muslim leaders are

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miles behind a Ghandi or a Nehru. The reins of Government, in actual practice, moreover, lie in the hands of the Hindus and all avenues of progress are blocked in the face of the Muslims.

This is a very serious situation, but its gravity deepens as the days go by for the decline has not yet been arrested. Rather, the decay is gaining in speed; its scope widens, and, should things continue as they are for some time more, the final catastrophe would not be long in coming. As a matter of fact those who are gifted with vision see the peril already at the door and tremble inwardly with fear.

With every political, cultural or economic advance made by the Hindus, the position of the Indian Muslims is made increasingly hopeless. Consequently, like a drowning man frantically beating the air with his arms, there is a tendency among some Muslims to try to hold up the ripening political changes, which, apart from being wrong, is impossible as well. What we see happening in India to-day has the great dynamic power of centuries at its back: like the great forces of nature these changes are irresistible in their march, and it is not in the power of man to stop the wheel from going round. Indian Muslims should therefore drive such counsels of despair altogether out of their mind.

In these circumstances the question of the Future becomes a question of supreme and immediate urgency. What then should the Indian Muslims do?

If the Muslims are real Muslims in spirit and outlook, it is imperative that they should approach this problem not from the narrow point of view as to what would be best for them but from the standpoint of the universal good of all mankind. Any solution of the Indian problem that might do a single Indian community the least harm would not be a solution that *Islam* would approve of. Nor would Islam be satisfied with a solution that injured the wider interests of humanity, no matter how grand and glorious it made the future of India.

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In Islam even our neighbour has tangible and substantial rights upon us. The Holy Quran has laid great emphasis upon the rights even of temporary companionship on a journey. The Holy Prophet Muhammad says that the angel Gabriel came to him and laid such repeated emphasis upon the rights of one's neighbour that he (the Holy Prophet) thought that God would extend to a neighbour the right to inherit from his neighbour. Again, the Holy Prophet, while speaking of the Muslims says: "They are a people from whom even they derive benefit who should happen to sit by them." In the face of this clear and sublime teaching, if the Indian Muslims intend to remain true to Islam, (which they certainly do) they can never dream of doing any harm to the Hindus or to any other community. Muslim political endeavour should therefore remain true to Islam its teaching, its traditions and its ideals. If we suffer ourselves to be actuated by Hindu political philosophy or by European concepts, in both of which the supreme factor is self-interest in a narrow national groove, the words of the Holy Quran warn us that we shall be the losers in this life as well as the next.

In the silent struggle that is going on in India the most efficient weapon for a Muslim to wield is to translate the teachings of Islam into facts of his daily life: he should create round him the true Islamic environment. Not only would this save *him* from the dangers which beset him now but it would also open the road to salvation for Hindu India as well. But the Indian Muslims can succeed in this aim only if they first fulfil the following conditions:—

(1) They must develop an extraordinary strength of personality. (2) They must manage to create the best possible organisation. (3) They must learn to choose their leaders. (4) They must acquire a spirit of sacrifice that never flinches. (5) They must cultivate to the highest possible extent all the great moral virtues indicated by Islam. (6) Tabligh of Islam and of the Muslim point of view in politics and culture.

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(7) And last of all, having done all that lies in their power, they must learn in every respect to depend only on God.

As observed already, numerical strength is not in itself of very great importance. A chain made of good steel is stronger by far than a rope manufactured out of an equal weight of rags because the particles of steel lie closely packed so that it is difficult to tear them apart. A steel chain therefore may be as much as ten times stronger than a rope made out of rags, and there is a corresponding difference between one man and another if the two stand on different planes of moral consciousness and the sense of responsibility. The same rule holds true if you compare one nation with another—the more compact the organisation, the stronger would be the people which that organisation holds together.

It should be remembered that what has been said above is not a matter of mere opinion; it is a truth embodied in the Holy Quran itself which says that, should the Muslims live their lives in strict accordance with the teachings of Islam, one Muslim shall prevail against as many as ten non-Muslims, and even a weak Muslim would succeed when the odds against him are 1 to 2: "In case there are twenty steadfast ones from among you they shall overcome two hundred, and if there are a hundred of you, they shall prevail against a thousand of those who disbelieve because they are a people who do not understand "—*i.e.* because they lack the strength of conviction and the bond of unity which it creates. (viii. : 65.)

Undoubtedly, moral superiority is a great asset even in warfare which after all is a material struggle. It therefore is of greater value still in the silent clash of religion against religion and culture against culture in times of peace. By means of real, honest, steadfast Faith, a deeper spirit of sacrifice, and pure righteous living, a people can conquer not only the bodies but the hearts as well of their opponents. In a clash of arms a world-wide conquest of hearts is not possible: that is why the Holy Quran has set a

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limit to the odds (1 to 10) against which the Muslims would prevail in the field of battle. But no such limit has been imposed with regard to moral and spiritual victory. Like the bounties of God, this recognises no barriers nor stop at any obstacle. If 80 million Muslims cannot conquer the hearts of the non-Muslim Indian peoples—if they cannot outpace them in education, commerce, industry and the other walks of life, the fault does not lie with Islam. The Indian Muslims themselves are at fault.

The danger to Indian Muslims does not spring from the fact that non-Muslims in this country are three or four times the number of Muslims: it lies in the fact that in education, in wealth, in political foresight and political organisation, in the ability to select leaders of real calibre and in rendering obedience to their leaders, the non-Muslims are far, far superior to the Muslims.

But Islam is the Perfect Way of life, and as such it deepens a man's insight: it creates a kind of inner light which makes one see through things. It breeds capacity and power. And here again I might remark once more that this view is not a matter of personal opinion. It is a claim made by the Holy Quran itself in words of great force and beauty. The Holy Quran throws out a perpetual ringing challenge in the face of the world: "Produce, if you can, a piece of equal merit." And again, "It is perfect wisdom" (liv: 5). This claim means that the Holy Quran shows a way of life which produces the perfect type of man against whom nothing can prevail. This is not mere talking in the air; it is a claim which has been substantiated. Muslims of the earlier era demonstrated its truth in a manner, and to an extent, that leaves no loophole for doubt. Not only were they victorious on the desperate field of Badr and in the Battle of the Ditch when they were outnumbered by the enemy many times over; they forged ahead of the rest of the world in every field of human activity. The Muslim empire which they founded was not carved out with the sword: it was built up and cemented with a higher a living and deeper human

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sympathy that won the hearts of enemies. History bears testimony to the fact that the Christians of Syria were so deeply impressed by the Muslims in the course of a brief period under Muslim rule that when the Roman Empire made an attempt to recapture its former territory they openly declared that they preferred the God-fearing and just rule of the Muslims, and they actually fought for Islam against their own co-religionists. Islamic conquest, thus, was more the victory of a better moral purpose and strength of character than a victory of arms.

In India our struggle is with the Hindus—a people re-quickened these days with a new sap of life. The present impulse among them is, on the whole, pulling them in the right direction. Their eyes opened at last, they are forsaking, in actual fact, though not yet in name, the false views inculcated by Hindu religion. In culture and politics, too, they are repudiating the more pernicious concepts for which Hinduism stands. The changes taking place among the Hindus in fact are changes that are good for mankind. It seems to be the Will and Purpose of God that these people should rise.

But there is absolutely no need for the Muslims to be apprehensive on that account—provided they properly appreciate the tremendous implication of one significant fact. Each new change for the better in Hindu religion, in Hindu culture and in Hindu political endeavour which the last half century has seen, has only afforded so much more proof that as guidance for man in his multifarious activities the Holy Quran embodies "Perfect Wisdom". In these reforms the Hindus can not show a single point not contained in Islamic teaching, nor one that is better emphasised or more fully explained anywhere outside Islam. The Hindus are turning their back upon idol worship; they are crying out now that caste restrictions are a curse; they have given particular attention to propaganda abroad: in all these things they have only taken a leaf out of the Book of Islam, they are devoting

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great energy to acquiring knowledge and in this again they are acting upon the injunction of the Quran which says that wise people are they who ponder over the working of the laws of nature:

(يتفكرون في خلق السموات والارض)

and upon the behests of the Holy Prophet who impressed upon his followers the value of knowledge by saying that they should acquire it even if they had to undertake long and arduous journeys for the purpose—even to far off China. (اطلب العلم و لو كان بالصين).

In the social sphere the Hindus now insist upon widow-marriage even more than do the Muslims themselves in these days. They are hesitating only on the question of polygamy, but this is because they have one eye on Europe, and one on Islam. With a little progress in Muslim lands, and after the social and moral crash of Europe, they would come round to the Muslim view in the matter of polygamy as well. On Prohibition, too, the Hindus are now very keen.

All these developments bear out the truth of what Ahmad, the Reformer of this Age, has said: "Let them say with their mouths whatever they like: their hearts in fact, see eye to eye with us."

It is therefore no exaggeration to say that, though they are still shy of the name, in practice the Hindus are increasingly coming to adopt Islam as their standard and ideal of life. In other words Islam has already obtained a clear moral victory against Hinduism. The only difficulty is that that the Muslims to-day are unable to show a real Muslim society that in daily life, in thought and action, may reflect the teachings of Islam and exercise the powerful attraction it displayed in the case of the early Muslims. And as long as the Indian Muslims continue to fail in the task of producing such a social organism, they will continue to fail in their duty to Islam which is to win the Hindus for that sublime faith. As long as Indian Muslim society is inferior to Hindu society, the Hindus would continue to borrow freely from Islam

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without seeing the necessity to identify themselves with a decadent people.

Therefore the crying need of the Indian Muslims is that both individually and collectively they should be superior to the Hindus in strength of character, and sense of responsibility. They should generate in themselves the force and charm of personality. As for organisation, there can be none in their case except the one prescribed for them by God Himself—the organisation of Khilafat which represents the finest blend of democracy and effective administrative power concentrated to give to it the necessary drive. This estimate of the institution of Khilafat is no sentimental glorification. The Democracies have now lived long enough to show that in pure undiluted democracy the power of quick decision and quick action is greatly crippled. Look at what Britain did only the other day—absolute power over life and property has been put into the hands of the Government in power which in practice means the Premier.

Khilafat also solves the problem of chosing the right type of leader and the question of the extent of our duty to him. The principle laid down by the Quran is: Choose the most God-fearing and the most wise and learned; but the choice once made, render implicit, unquestioning obedience.

Given this nucleus, it is my firm conviction that the Muslims can gain the upper hand in comparatively a very short time. It is my firm belief (and history gives unqualified support to my view), that even in these decadent days the Muslim masses respond to leadership with far more zeal and spirit and real sacrifice than is the case with other communities. But the tragedy of the past half century has been that dishonest and foolish people have been playing with these qualities of the Indian Muslims as pawns in their games for petty gain. Once it was the Hejaz Railway; then the Khilafat movement, then Hijrat; and then the *Ahrars*—chapter after chapter of incompetent, bungling leadership or dishonest

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motives. What has become of the millions of money which the masses gave without stint? And, these misspent or misappropriated millions do not represent the limit of the sacrifice made by the believing masses. In the Mopla rebellion there is a heart-breaking tale of blood and woe and untold suffering—all due to unworthy leadership.

These memories are bitter—they wring the heart and make us cry out in pain. The only consolation in all this lies in the evidence these events furnish that somewhere deep down the Muslim body politic is sound at heart. The marvel is that after all this bitter experience of dishonest leaders the masses even now respond to every cry, raised no matter by whom. Other communities and nations would not do so after experiencing from their leaders half of what the Muslims have experienced from theirs. This is because the spirit of sacrifice is infinitely more strong in Islam than in any other people. Rather it is my personal belief that this precisely is the reason why selfish Muslim leaders have always found it so easy to dupe the masses who are always ready to do their bit without troubling to probe the motives of their leaders or their capacity to lead.

Nevertheless, however distressing the symptoms, there is supreme comfort in the fact that at this time of dire need God has not forsaken Islam and the cause for which the Holy Prophet laboured so valiantly all his life. God has not left the present-day Muslims to fend for themselves as best they might. He says in the Holy Quran that He had sent down that Book and He Himself would look to its proper protection in every way. In fulfilment of this promise, when the Muslims began to bring discredit on that Book, God raised for them a Reformer and a Leader so that the truth of Islam may be re-established. This Imam is Hazrat Mirza Ghulam Ahmad of Qadian, peace be upon him, who created a community of Muslims which one might put before the world with confidence as a living example of Islam—a community of which it can be said that in strength of character and personality its members bear a stamp which puts them in a class apart. It is

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needless for me to go into any long argument on the point of organisation in this community: friend and foe alike bear witness to its excellence and solidarity. There is perfect co-operation among its members and genuine heartfelt sympathy, and a deep loyalty to each other and the common cause, which is the Cause of Islam. Attacks launched against Islam by the West on the basis of Science and Philosophy have been repulsed effectively and the war carried into enemy territory. In this task the Ahmadiyya community has shown such courage, such perseverance, and such a deep understanding of Islam, of the essentials of Religion and joints in the armour of the assailants that in anxiety for their own safety they are calling off the attack altogether. There is a lively apprehension among them now lest this numerically small community carry everything before it with reason and argument.

In this brief article I put the greatest emphasis on the question of *tabligh*. For, as in the case of every other truth, the secret of the victory of Islam lies in the propagation of its teachings. In one short sentence the Holy Quran has explained to the Muslims a most dynamic philosophy in regard to the rise and fall of nations:

لیهلك من هلك عن بینة و یحیی من حی عن بینة

(viii : 42). If you can defeat your enemy with sound and cogent reasoning you automatically rise to dominate him by and by in everything else. Evidently when a man comes forward to oppose Islam while in his heart he recognises freely that Islam, quite possibly, may be right and his own views wrong, he does not come to the struggle in a frame of mind that can conquer. It is in the nature of man that he fights best when he fights with perfect conviction. *Tabligh-i-Islam*, therefore, is a weapon against which nothing can stand: those who stand up against it are won over to its cause. It is extremely unfortunate that present-day Muslims neither make use of this simple, peaceful weapon of irresistible power, nor at all appreciate its great potentialities. A Muslim who imagines that

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guns and bombs and bullets are more powerful than the Holy Quran is not a Muslim : he has no idea what Islam is. Allah says : " Had We sent down this Quran on a mountain, you would have seen it split asunder and crumble because of the fear of Allah " (lix : 21). It is not in the power of man, no matter how great his position and how towering his strength, to withstand a people who identify themselves with the Quran in word and deed.

As the Ahmadiyya community stands firm on this conviction (this is with the Grace of God and He sends it on whomsoever He pleases) it has spread out a network of missionaries not only in India but throughout the East and the West; and in this respect, at any rate, this small community of a few hundred thousand is doing its utmost to counter-act the propaganda in foreign lands of 250 million Hindus. Accordingly we find that Ahmady missionaries have made a deeper impression in 25 years than the Hindus have done in the course of a century. We have flourishing though small communities in many lands, with mosques of their own, and Islam is respected as a religion where formerly it was cried down and despised.

Therefore, in all sincerity of heart, I would advise that the Indian Muslims should cease to look for help beyond the borders of India. Instead they should speedily knit themselves up into the nucleus which God with His own Hand has created for the defence of Islam in these days of peril. Indeed it is time that Muslims saved themselves from dishonest or faulty or ruinous leadership. They should putthemselves under the leadership of the Imam God in His Mercy has provided for them in their great hour of need.

For doing everything God has ordained a way. Should you wish to do anything otherwise you never can succeed. If you desire water to quench your thirst or to water your fields you must seek it where God has provided it for you : nothing else that you might do can give you a single drop of it. The centre and strength of Islam lie in *Khilafat*, and *Khalifas* as we know, are never man-made : they are

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always made by God. No Khilafat, no leadership that the Muslims might create themselves to meet their political needs would ever succeed. In fact they would never succeed in creating any. Only God can make a Khalifa, and He has done so. If the Muslims continue to ignore him they would continue to be battered by the forces of heaven until they awake to the enormity of their folly in shutting out the light which God has provided for them. But as soon as they rally round the Khilafat created by God, as He has promised, He would Himself disperse the lowering clouds and there shall open out for them a future the glories of which shall far exceed the bounds of imagination.

من از هم دردیت گفتم تو خود هم فکر کن بارے
کہ عقل از بہر ایں روز است اے دانا و هشیارے

And last of all a few words about توکل علی‌الله In the reconstruction of a better world this mental attitude (*i.e.*, absolute final reliance on God) is of the utmost importance. People whose vision is limited to material means, who in everything look only to these means—they are incapable of taking a just attitude where their own interest as well is at stake. They can not maintain justice in the world, especially when their opponents do not scruple to resort to unfair means. To the Muslims, however, the Divine Command is: "Hold on firmly to justice and fair-play; should your enemy resort of to unfair means, I shall see that you do not come to grief". Moreover, without توکل علی‌الله one can never really rise above sordid considerations of personal gain. Without a deep abiding faith in God it is impossible to look after the intersts of others as one would look after one's own.

The duty of the Indian Muslims, thus, is plain and their path is clear. Their Destiny in India is not to be the Doom of the non-Muslims; it must bring salvation to all. If they only lend themselves to the Divine Scheme and catch hold of the rope which God in his mercy has thrown to them, the rest would be easy.

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THE ISLAMIC CONCEPTION OF GOD

The foremost thing to be noted in connection with the Islamic conception of the Deity is that "God" is not an adequate word for it. This word has a history and certain definite associations on account of which it fails to convey the Islamic idea in its entirety.

God "is the common Teutonic word for a personal object of religious worship. It is applied to all superhuman beings of heathen mythologies who exercise power over nature and man; and also to images of supernatural beings and trees and pillars, etc., used as symbols. The word "god" on the conversion of the Teutonic races to Christianity was applied to the one Supreme Being, and to the Persons of the Trinity." (*Encyclopædia Britannica*, 14th edition).

In view of the uncompromising Islamic conception of the absolute Unity of the Deity, this word, therefore, is very indequate. The Quranic word is *Allah* which in itself is neither a root nor a derivative. Moreover, apart from the fact that it is used exclusively for the Deity, it has no meaning in Arabic. It is a mistake to suppose that Allah is really *Al-ilah* from which the *hamza* has been dropped. In Arabic, the expression *al-ilah* could be used for any object of worship, true or false, important or unimportant; but Allah is never used for an idol or any other object of worship. Besides, in the Holy Quran the word is always used as *ism-i-zat* (personal noun), qualities being attributed to it, which shows that the Quran does not regard it as an attributive name.

Further, it is a rule of Arabic grammar that in the vocative case for nouns carrying the qualifying *al* the expression *ayyoha* is added between the *ya* and the noun. But it is wrong to say *ya ayyohallah*. The

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correct expression is *ya Allah*. This also shows that the *alif and lam* in Allah is not the qualifying *al* but part of the word itself.

The second thing to be noted is that, outside Islam, ideas in respect to the Supreme Being are either crude, defective or incomplete. For instance, the point of view favoured by most European philosophers is that a Supreme Being does indeed exist who created the Universe; but having created it and set it going, He is no more concerned with its affairs. His qualities, so to say, are now in abeyance. Another view is that though the Supreme Being no longer concerned himself with the affairs of the Universe, which He left free to run along the lines and subject to limitations set by natural law, He manifested Himself through moral guidance and a benign influence which He shed upon the human mind. As for reward and punishment, some people believe that the Supreme Being having created man, He would punish him in case he disobeys Him and acts in a manner so as to frustrate the aim of creation; while others believe that He would only reward our good actions and ignore everything else, being far too High to fret about our misdeeds.

Side by side with a lip profession of the Unity of God the Christian conception of the Supreme Being is dominated by the doctrine of Trinity—God, the Father; God, the Son; and God, the Holy Ghost —three in one and one in three. Furthermore, God being a just Judge, He could not forgive sins, and this practically barred the door to salvation in the face of man. In order therefore to throw this door open God had to have recourse to a novel device: He sent His only Son into the World to take the sins of man upon himself and to atone for them by himself suffering an accursed death on the cross. God thus was perhaps worse than Shylock who wouldn't forego his half a pound of flesh—He would rather cut it off the limbs of an innocent man if his debtor had none to give him.

It should be noted that Jesus himself held an absolutely different view with regard to Gods' Justice

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and His power to forgive the sins of man. As shown by the parable in Lk. Chapter XV, he did not regard the two to be incompatible. This parable in fact knocks the bottom completely out of the doctrine of Atonement.

But the greatest difficulty in this view is that Jesus, who was God, suffered death, and for three days remained accursed—in other words, remained in hell.

Commonsense revolts against any such conception of the Supreme Being.

According to the Zoroastrian idea there are two supreme forces in the Universe: one for good and the other for evil and suffering. The origin of evil has puzzled Hindu philosophers, too, a good deal. Orthodox Hindus believe, moreover, that the Supreme Deity assumes incarnation into human form or in the form of lower animals—even of a pig or a crocodile. Similarly they believe in an infinite number of gods, the main three being *Brahma* who created, *Shiv* who sustains, and *Vishnu* who destroys :

The Arya Samajist view is that God, Soul and Matter are co-eternal; that God did not create either : what He did was only to join them. Soul and matter in their properties, therefore, were independent of God, and both could continue to exist even if there were no God.

These and similar conceptions of the Supreme Being are grossly inadequate. In fact they are positively blasphemous. Islam brushes them off with a sublime basic principle of which the plain and simple logic is irresistible. *La ilaha illalaho Mohammadar rasulullah.* There is no one worthy of worship but Allah ; Mohammad, even though he stood so high in Divine Favour and Approval, was but a servant and apostle of the Lord, and no more. *Laisa ka mislehi shai'a.* There is nothing and no one like Him (xlii : 11). There is no co-sharer in His Divinity. "He begets not, nor is He begotten" (cxii : 3). "O ye people of the Book, overstep not bounds in your religion : and of

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Allah speak only the truth. The Messiah, Jesus Son of Mary, is only an apostle of Allah and His word which He conveyed to Mary and a spirit proceeding from Him. Believe therefore in Allah and His apostles and say not, Three. Desist, it is better for you; Allah is only One worthy of worship: far be it from His glory that he should have a son (iv : 171).

" He it is that created for you all that is in the earth " (ii : 29). He is the Creator and Sustainer of all the worlds (i : 1). He is *al-Rahman* (i : 2) : He provided man with all that he needs—the physical, mental and spiritual powers essential for his progress and the material means which support life. He is *al-Rahim* (1 : 2) : when man makes proper use of these powers and the material means at his disposal, Allah rewards his labours according to deserts, so that man's effort is never wasted. He is master of the day of retribution (it : 3) : it is always open to Him to forgive repentent sinners and to remit the punishment.

The Soul is as much a creation of Allah as Matter (xvii : 85) and in their properties the two are not independent of Him. He is *Qadeer* ; that is to say, He has fixed the nature and properties of all things. But for the fixed behaviour of all things normally under a given set of circumstances no achievement, no endeavour of any kind, would have been possible. Science and progress would have been impossible, and life would have soon come to end. " Glorify the name of your Lord the Most High, who created and then put the final touches to his creation ; who made everything to fulfil an estimated function " (lxxxvii : 1-3). He designed and allotted to the various forms of Soul and Matter their calculated properties and then set them going. And He guided man to those properties. The two simple words *Qaddara fahada* cover all this wide range of meaning.

Modern Church Christianity, beaten by Islam on all other points, never tires of exulting in the assertion that the conception that God is love is exclusive to it. In the first place it is an assertion that conveniently

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forgets such passages in the gospels as these :—

" The Son of Man shall send out his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and they shall throw them into the furnace of fire; there shall be wailing and gnashing of teeth " (Mt. xiii : 41).

" And being angered, his lord delivered him to the torturers until he should pay all what was owed to him. So shall my heavenly Father do to you, unless you each forgive your brother from the heart." (Mt. xviii : 34).

" Then he (the Son of Man, the king) shall say also to those on the left : Depart from me, you accursed, into the eternal fire prepared for the devil and his angels .... and these shall go away into eternal punishment; but the righteous into eternal life" (Mt. xxv : 41).

Secondly, the rest of the assertion is as baseless as the claim that the Christian conception of God dwells on His love alone and does not try to frighten man into goodness by holding over his head the threat of punishment and hell and everlasting damnation.

A universal religion should not ignore what is a basic fact of human nature, namely, that some people in their conduct are actuated by love, while others are governed by a fear of the consequences, moral as well as legal. For these latter, Islam makes the consequences plain so that they should be deterred from the evil course. But the attributes of love and anger in Allah are subject to the assurance that His " Mercy encompasseth all things."

" Allah is He besides whom there is no one worthy of worship, the Ever-living, the Self-subsisting by whom all subsist; slumber does not overtake Him, nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him except with his permission? He knows what is before them and what is behind them, and they cannot

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comprehend anything out of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of both tires Him not; and He is the Most High, and Most Great" (ii : 255).

He is *Hayy*; He is Himself alive and bestows life upon others. He is *Qayyum*, and supports the existence of others. He is *Samad*, so that nothing can exist without His support and assistance. He is *Ghafur* (forgives us our trespasses). All things are subject to His power (*Qahhar*). He remedies all ills and disorders (*Jabbar*). He bestows bounties and favours upon His creatures (*Wahhab*). He is free from all defects (*Subbuh*), and He comprises in Himself all kinds of purity and holiness (*Quddus*). He is *Mohaimin* and guards all things. He has created forces which guard man from evil and suffering of the approach of which he may not even be aware. As soon as a disease attacks the human system, counter influences begin to destroy the germs of that disease. So long as man does not persist in acting rashly and breaking the laws of nature, he is saved from many evil consequences of his conduct.

"If Allah were to punish men for all the irregularities of their conduct, not one of them will be left" (xvi : 61). Indeed His "Mercy embraceth all things" (vii : 156).

"Allah cannot be seen with the physical eye, but He reveals Himself to the eyes of man. He is too subtle to be seen by the eye of man, but He is aware of every thing" (vi : 103). He is aware of man's inability to reach Him unaided; So He helps him along with His guidance.

Being *Rabbul 'Alameen* He has not withheld his Guidance from any nation or people. "There has been no people in the world but that He has raised among them a Warner" (xxxv : 24). "Verily We have sent Prophets to every nation with the message, 'Worship God and do not listen to the wicked and the

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rebellious ', and some of them believed by the grace of Allah, while others remained in their error. So travel round the world and you will find that Allah has sent His Prophets to all nations, and you will learn the end of those who rejected the Prophets " (xvi : 36).

It should be noted here that these verses furnish the best possible foundation for inter-religious amity and the final unity of all mankind upon one religious and social system.

The Islamic conception of Allah, therefore, being the most adequate and the most worthy, is bound, finally, to prevail in the world.

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KRISHNA PRECEDED RAM CHANDRA*.—I

Religious records of the Hindus place the date of Ram Chandra somewhere in the middle of the *Traita Yug* which, according to Hindu astronomical calculations, puts this date about 1,500,000 years ago. (*Sedhanat Shiromani* by Bhashkar Achary of Bijjad-bid 1114 A.D.). The question, therefore, whether Ram Chandra lived earlier or Krishna really falls in the domain of religious history.

In these days history is reckoned one of the sciences. It is a branch of sociology which is one of the abstract sciences As Professor Huxley (1825 to 1895) has emphasised in his Lectures on Science and Education, for a good deal of its matter history has to rely on certain other sciences, for instance Geography, Geology, Zoology, Anthropology, etc. Although it sounds like a contradiction but it is true all the same that a portion of history is pre-historic. The roots of history lie buried in domains covered by Geology, Zoology, Anthropology, etc., and history cannot stand except on the basis of these and the allied sciences. Pre-historic history has to take into consideration the question of the age of the earth. This is the reason why Harmsworth's *History of the World* has devoted so much space to this and similar questions. This book draws, moreover, an important distinction between the style of ancient history and that of the history of comparatively later periods, describing the former as of rather an artistic type for which Quintilian coined a specific word (Carmum solutum) which, since, has been much in use. Literally this word means prose-poem. Strictly speaking, however, this kind of history is not history really, resting largely, as it does, on imagination and conjecture.

* Translated from Urdu.

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The ancient history of India, almost cent per cent, is history of this kind. When confronted with the results of modern research in the spheres of Geology Zoology, Anthropology, etc., the elements which comprise this history practically melt and disappear into the air like dew drops under the rays of the sun. Reliable Indian history does not go back farther than about 800 B.C.; and the first two centuries even at that, are not free from doubt. It is only in the 6th century before Christ that we emerge upon records which in the strict scientific sense can be regarded as history.

According to Hindu belief both Bhagwan Krishna and Ram Chandra lived in the period which belongs to the pre-historic age. Should we accept the accounts contained in Hindu literature these dates take us back more than one million and five hundred thousand years. But when we turn to what has been brought to light by modern research, we find that, not to speak of man with a considerable cultural advance to his credit, even the earliest Homo-spines had scarcely come into being at the time. As far back as that, even the geography of the region now known as India was vastly different.

Referring to maps of the ancient world as prepared by Professor Frech and Professor Baily Willis we find that at the time when Ram Chandra is said to have lived, in the place where the Himalayas now stand there rolled a great ocean which Professor Suess has named Tethys Ocean. In the south India was connected with Australia and with Arabia and Africa on the west. The tract had altered in shape since the Ordovician Period, but a dim outline of the previous shape was discernible in the new features and the general lay of the land. In the Ordovician Period, Northern India, Mesopotamia, Arabia and Africa formed one block of land; and in place of the desert of Rajputana there was the sea. The Vindhiyachal range had not yet emerged, and what now forms the southern peninsula was an island in the sea, being one link in the chain of islands which ran as far as Australia.

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The site of the Bay of Bengal, the Arabian Sea and the Indian Ocean was occupied by a territory which among scientists is known as Gondwana-land. The land which stood to the north of the Tethys Ocean is called Angaraland, but what we know as China and Japan lay submerged in the sea. In Europe, the site of the Alps, Italy, France Czechoslovakia, Yougoslavia and the Pyrenese was occupied by the sea, but in place of the Mediterranean Sea there was land.

As we measure the age of the universe, these are features of the Geography of comparatively a recent period. The changes which gave to us the globe of the earth in the present form took place slowly, and in consequence of a severe earthquacke the first peak, of a few hundred feet, rose out of the surface of the Tethys Ocean in the middle Eocene period. Geologists have pieced together the records of four such earthquakes and the Himalayas reached the present towering height hundreds of thousands of years after the Eocene period. Professor D. N. Wadia in his *Geology of India* proves this conclusively by means of skeletons found at different heights of these mountains—bones of fishes, skeletons of crocodiles and alligators, conches and some other kinds of marine life discovered in the form of stratafied fossils and the remains of land animals found on other elevations of the range. Out of these one interesting skeleton is that of an animal similar to the elephant with large horns called Sivatharium, of which the teeth indicate that it lived upon grass.

In the long long story of these dim and distant ages, when did man come upon this scene? Auther Mee in the Book of Knowledge divides the last three million years into twelve periods. Of these the later eight are (1) Cambrian, (2) Silurian, (3) Devonioan, (4) Carbonaferous, (5) Triassic, (6) Jurassic, (7) Critaceous, and (8) Tertiary. Plant and insect life emerged only during these eight periods, the earlier four having been occupied by geological formations. Animals like the dinosaur, the diplodocus and other animals with a

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spine came into existence only in the last and the latest of these periods, *i.e.*, the Tertiary Period. The Anthropoid apes came after these and then came the Pithecenthropus-erectus (walking ape). The date of the appearance of this creature has been placed by scientists at something like 400,000 years ago. The next animal to emerge was the eoanthropus of which the date has been fixed about 200,000 years ago. The skull found in the Cro-Magnon cave represents the next development of which the time is estimated between 25,000 and 20,000 years ago. The skull found in Grimaldy near Menton and the Rhodesian skull are estimated to date from 10,000 years ago, and this is the period when Paliolithic culture emerged.

The history of human culture, therefore, does not go farther back into the past than 10,000 years. The history of Sumeria, Akkad and Egypt begins from 7000 or 8000 B.C. This was the age of the paliolithic cultures in these countries. The Bronze Period starts from about 2500 B.C. and the Iron Age is not supposed to extend back farther than 1500 B.C. These, briefly speaking, are the most outstanding dates in human history.

Let us turn to Hindu records now. The Hindu idea is that the destined age of the world is 4,320,000,000 years, out of which 1,972,949,040, years have already passed. (Sury-Sidhant, Madhayama Dhikar 20 to 24.)

To understand Hindu terminology in regard to the age of the earth it should be remembered that the full span of life for this world consists of 14 *Manvantras* and 15 *Sandhyas* (transition periods). The world began with a Sandhya which was followed by a manvantr and the two shall continue to follow each other like this until the destined end. Each Manvantr consists of 71 *Chatar Yugis*, the four Yugs comprising each chatar Yugi being *Sat Yug*, duration 1,728,000 years; *Traita*, duration 1,296,000 years; *Dawaper*, duration 864,000; and *Kal Yug*, duration 432,000 years.

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Seven Manvantras have rolled away up to date, and of the eighth out of 71 cyles of four Yugs, twenty-seven cyles are over. Of the 28th cycle, Sat Yug Traita, and Dawapar have completely passed. Of the fourth Yug, *i.e.*, the Kal Yug, 5,040 years are over. One Sindhya contains 1,728,000 years. This calculation yields 1,972,949040 years as the age of the world. Putting Ram Chandra in the middle of the Traita of the latest cyle of Yugs we go back $5040 + 864000 + \frac{1296000}{2}$, *i.e.*, a little over 1,500,000 years.

Here we are faced by a serious difficulty for the science of Geology tells us that a million and five hundred years ago the earth was not suitable for the habitation of man, and consequently no such creature then existed anywhere on the globe. At that early date the form of animal life that could thrive on it was represented by huge, ugly and uncouth monsters like the dinosaur, diplodocus and the brontosurus, which were all herbivorous, and the trinosourous which was the most terrible carnivorous monster that ever lived on this earth. To get some idea of the size and proportions of the dinosaur one need only remember that placed at the bottom of the deepest well in the neighbourhood of Qadian, it could raise its head and conveniently reach with its mouth the leaves of tall trees like shisham, etc. But trees of this kind did not then exist, there having been only fern-like growth at that time. Its weight has been estimated at something like 6400 to 4800 lbs.

The fourth Galacial Period scientists take to stretch back between 30,000 to 50,000 years B.C. The fossil remains of animals of this period have been found in Siberia, for instance the mamoths and mastodons. But no skeleton with resemblance to man has been met with anywhere in the remains of this period .....not even of the eoanthropus. The skeleton found in the Sussics Valley (Germany) does not give any indication as to whether or not the creature had learnt to make use of fire. The nearest approach to the human brain is found in the skulls

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discovered in Tauback and in the Somme and Schussen valleys. But all these date long after the Galacial Periods. The celebrated Geologist Oscar Fraas, in his *Contributions to the History of Civilization during the Glacial Periods* puts them all after these periods; and practically all geologists, zoologists, anthropologists and historians agree that the Paleolithic Period does not go beyond 13,000 years B.C. at the farthest. Combining the data presented by M. Bougle in his *Fossil Men* with the evidence contained in Panchanan Mitras *Prehistoric India*, we find the conclusion inevitable that the date assigned by the Hindus to Ram Chandra on the bases of the *Puranas* is not only wrong but absurd in the extreme, and that it denotes a surprising amount of ignorance with regard to the past coupled with a tendency to try to pass off mere conjecture for fact.

The Hindu view in regard to the date of Ram Chandra is shown to be wrong on the one hand by excavations made in India and, on the other, by scientific research into the question of the age of the earth. A study of the *Age of the Earth*, Bulletin of the National Research Council of U.S.A., No: 8, 1931; study of Sir John Martial's book on *Mohenjo-daro*, the ancient city of India, and of the articles by Sir John's colleagues published in the *Illustrated News* of London (weekly) between 1922 and 1927, reveals that the Chalcolithic Age cannot be placed earlier than 2,000 to 3,000 B.C. In the *Ramayan* itself there is ample internal evidence to show that the events of which it is a chronicle are events of the early Iron Age following the Bronze and Copper Periods. As such, it is impossible to assign to them any date earlier than 1,200 B.C. Moreover, the earliest idol or statue representing Ram Chandra belongs to the period of the Chol dynasty (1000 to 1100 A.D.), although Indian history has preserved a fair record of other events that happened long before the time of this dynasty. For instance we know that Buddha obtained *Nirvan* in 483 B.C.; we know that the *Gantantr* (democratic government) of *Bijje* (modern, district Muzzaferpur,

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Behar) was subdued by *Agatshatru*, a rajah of Magadh. We also know that between 750 and 850 B.C. Phœnecian merchants had commercial contact with *Bharukachh* (Modern Bharaunch) and *Shur-Park* (modern Surat), and that these merchants taught their script to the Indians. Some of the letters in this script are the same as in Arabic (ا, ح, ن, و), though the pronunciation of some is rather altered as in the case of *Bith* which is the equivalent of the Arabic ب. Prior to this India had no script at all. Again, we know that in 525 B.C. a terrible famine occurred in Bengal when two *Memo* (Burmese) merchants named *Tapassu* and *Lalli* brought rice, and on returning to their country built the temple we know by the name *Schwedagon Pagoda*. In 546 B.C. a Persian ruler, Kharush by name defeated the ruler of Lydia named Criesas. Coins of this Kharush have been found in Bannu district in the bed of the river Indus. In 510 B.C. Darius conquered Sindh, which event is recorded, in the inscription of *Nax-a-Rustam*. But no trace of any reference to Ram Chandra is met with anywhere in these records.

On the other hand references to Krishna are found in many records of the centuries before Christ. In the inscription on the *Garud-Dhwaj* (pillar) in Besnagar of the Greek ambassador, Heliodorus, we come across a hymn addressed to Krishna. Similarly in Majjhmika, a town in Udaipur State, the *Puja-Shila-Praker*, built by Gajayan, who was the son of a devotee of Krishna, indicates that devotees of Krishna existed in the second century B.C. Besides, commenting upon exhibit No. 1344 in the Mathura Museum, Pandit Deya Ram Sahini, of the Archæological Department, says that this inscription mentions Vasdev (father of Krishna according to the Puranas) crossing the Jumna with his new born son Krishna in his arms. This inscription belongs to the Kushan Period (100 B.C.). An idol of the Jains which dates from 165 B.C. and which was found in the Elephanta Caves, is also, really speaking an idol of Krishna though it is generally believed to represent Jain-Pratima.

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Coming to the excavations carried out in India, in Bhita (district Allahbad), the bricks found at a depth of 21 feet have been pronounced by archæologists to date from 800 B.C. Allahbad, we should remember, is not far from Ajudhia (district Faizabad) which was the native town of Ram Chandra. But this excavation has brought to light no reference to him. Nor has any reference to Ram Chandra been discovered in the excavations carried out in Rampurva (Champaran district, Behar) which is situated in the same neighbourhood as Janakpur, the seat of the father-in-law of Ram Chandra. This excavation has brought to light remains of 400 to 500 B.C.

The war between the Trojans and the Greeks, which the Greek poet Homer (850 B.C.) has immortalised in his *Iliad*, is believed to have been fought in 1200 B.C. Excavations carried out in Mesopatamia for the sake of research into this period have yielded an important inscription which after a great deal of labour has been read by the famous German Archæologist, Hyugo Winkler. This inscription speaks of a war between two peoples, the Hittites and the Mittannis, and of the treaty concluded between them at the end of this war. This treaty embodies a solemn understanding on oath in the name of certain gods of which the names are: *Indr*, *Varun*, *Mitr*, and *Nasattaya*. The date of this inscription is believed to be 1400 B.C.

This *Indr* is the elder brother of Krishna, as is borne out by the following:—

(1) According to Yasik Achary, *Vaikunth* is a name of Indr. Vaikunth means son of Vaikuntha, which was the name of Indr's mother. From the same association the celestial place of Indr is called Vaikunth. Among the names of Indr mentioned in dictionaries one is *Vasav* which means "son of Vasu". *Vasu* was the name of Indr's father. Indr is called Vasav after the name of his father. In Sanskrit language there are many names formed in this manner which Panini accepts as correct,—for instance Manav (son of Manu) and Danav (son of Danu).

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Now, Vaikunth is believed to be one of the names of Krishna as well. The celestial place of Krishna, too, is called Vaikunth. This shows that Krishna was a brother of Indr. Moreover, in the Puranas the name of Krishna's father is given as *Vasdev*. The *dev* in this word is a suffix denoting the bearer's position of honour and respect, like sahib in Urdu these days. According to Sanskrit grammar son of Vásdev is Vásdev, and son of Vasu is Vasav. Vasav and Vásdev are names of the same person formed according to different rules of grammar.

Besides among the names of Krishan Bhagwan found in the dictionaries one is *Indr-avaraj* which literally means "younger brother of Indr". Another name is *Upendra* which means "younger than Indr, or next to Indr".

When we take the inscription deciphered by Hyugo Winkler with Rig Ved, Mandal 8, Sukt 85, 86, 87 and with mandal 8, Sukt 27 to 31, we get the following conclusions:

(*a*) According to the Puranas, the founder of the Suraj Vansh (Sun Dynasty) is Vaivaswat Manu, and this Manu and Krishna are not far removed from each other in time. Krishna is recorded to have had a talk with Nasattaya of which god another name is Ashwinau. All this evidence shows that Krishna was a brother of Indr, and that his date must be put considerably earlier than 1200 B.C. when the cult of Indr worship prevailed in this region.

Along with the worship of Indr, Krishna also was worshipped, in support of which assertion it would suffice to refer to Bhagwat Puran, 5 : 7 : 3. A summary of the things mentioned in this chapter is that: (1) formerly India was known by the name Ajnabh; (2) a prominent man named Rishabh Dev married a daughter of Indr named Jaiyanti. On the occasion of this marriage Rishabh Dev praised and worshipped Krishna which pleased him and Krishna therefore blessed the

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couple with a son who was named Bharat and who gave his name (Bharat) to this country.

It may be mentioned here in passing that in the Tirathankers (kind of reformer) of the Jains also we come across a Rishabh. The date of this Rishabh as given in the Jain Puranas is even more remote than assigned to Ram Chandra by the Hindus. It should be borne in mind that this Rishabh has no connection with the Rishabh mentioned above. Secondly researches into Indian Iconography have revealed that the images of Jin are identical with some images of Krishna. What arrests our attention in this respect is the fact that a special sign of Krishna is a gem called Shrivats, and the same sign is accepted as belonging to Jin.

In addition to the reason just stated some people have given other reasons as well to explain how the country came to be known by the name Bharat. Out of these we need mention here only one. According to this view the child born to Rajah Dushyant of the Puru Vanshi dynasty from the adopted daughter of Kanva Rishi, named Shakuntala, was named Bharat and the country derived its name from him. Any discussion as to which of these views is correct would, however, be out of place in the present connection.

Now we turn to the Puranas to show that Krishna lived at a time prior to Ram Chandra. (1) Ram Chandra is taken to belong to the Suraj Vansh (Sun Dynasty) of which the founder was Vaivaswan the father of Manu. With regard to Manu we read in the Bhagwat Puran (9 : 1 : 2-3) that there was a Raj Rishi (Sage-king) Satyavrat by name who was a great devotee of Krishna, by virtue of which fact he became Manu son of Vaivaswan. But this should not be taken to imply any transmigration of the soul. What is meant by this second advent of Manu, so to say, is rather what the Promised Messiah has explained with regard to the second advent of any teacher, *i.e.*,

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some one coming in the spirit and likeness of an earlier reformer.

(2) The name of Manu's wife was Shradha, who had ten sons: Ixvakou, Nrig, Sharyati, Disht, Dhrisht, Karuashak, Karishynt, Prishadhr, Nabhag, Kavi. Along with this list of ten sons we come across a story to the following effect:

Manu at first had no children. He devoutly prayed to be blessed with one and asked his friends also to pray for the same, and then Manu was blessed with a daughter. One among these friends of Manu was a chief named Vasishthe. Manu said to him: "I had prayed for a son but I have been blessed with a daughter. What would you advise had better be done now"? He advised Manu to worship Krishna and Manu followed this advice with the happy result that Krishna being pleased with Manu he changed the girl into a boy who was called Sudyumn. When grown up into a young lad, Sudyumn, while out hunting one day, happened to go on a hill that was under a curse of the god Shiv, and changed his sex again. Som's (Moon) son Budh saw this maiden and fell in love with her. They had a son Pururava by name and he is the founder of the Chander Vansh (Moon Dynasty). But Manu again turned to Krishna in prayer and the difficulty was finally compromised by the boy (or the girl, for it is puzzling how one should refer to this person now) changing sex at the end of each month. Manu however was not quite satisfied with this and he continued to worship Krishna until at last he was blessed with ten sons.

(3) One among these ten was named Prishadhr who inherited the cows of Manu and got the title *Gaupal* (Protector of cows). One night a tiger entered his cow-pen and Prishadhr went after the tiger with a sword. When he cut at it, the tiger jumped away and fled, but the blow fell upon a cow which was killed. This double loss much grieved Prishadhr who in this sorrow turned to Krishna (Bhagwat 9 : 2 : 11).

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(4) The third son of Manu was named Sharyati. One day he went out for a walk in the jungle accompanied by his young daughter. While playing about with flowers, and chasing birds and butterflies, the maiden noticed two shining points in a mound of earth and tried to dig them out with a twig. These really were the eyes of Chayavan Rishi who, buried thus in that mound, was meditating. Annoyed by the girl, he laid the party under a curse from which Sharyati obtained release only by presenting the maiden to the Rishi. With the beautiful girl always in attendance upon him, the old Rishi awoke to the charms of the maiden and wished himself young once more. He then turned to Krishna with praise and prayer who conveyed to him that he would gain his desire by bathing in a certain spring in the hills. This Chayavan did and became a young man[1]. Next when Sharyati visited his daughter he found her living with a young man and was very angry, thinking that she had deserted the Rishi. But his daughter cooled his anger by explaining that by means of worshipping Krishna and Ashvini-kumar the old Rishi had changed into a young man. This Ashvini-kumar is the Ashvanau of the Rig Ved and Nasattaya of the Boghz-Koi inscription deciphered by Hyugo Winkler.

(5) One son of Manu was Nabhag whose son was called Na-bhag and his son Amharish. Through his devotion to Krishna this Amharish was granted immunity against any curse or punishment the Brahmans might pronounce against him. (Bhagwat Puran 9 : 3 : 18-20.)

(6) In Bhagwat Puran (9 : 7) we come across a story which shows that ancestors of Ram Chandra were devotees of Krishna, which is a clear proof of the fact that Ram Chandra lived at a date considerably later than that of Krishna. This story is as follows: An ancestor of Ram Chandra named Rajah Sagar celebrated an *Asumedh Yajn* (horse sacrifice). The horse let loose by him to roam the earth unmolested as a

(1) In Charak Sanhita of Chark Muni (state Physician of Kanish 40 A.D.), in the chapter on Tuberculosis, it is written, that this Rishi became young by using a jelly of which *amalki* is the chief ingredient.

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sign of his suzerainty was, however, caught by one Purandhar, who was a very clever man. Instead of keeping this horse in his own custody, he went and tied it in the jungle near a spot where Kapil was carrying on his devotions and meditations. When the army which followed the horse missed it and looked for it everywhere, the track led them to the haunt of the Rishi, who, being disturbed in his meditations, put a curse upon them which burnt them all to ashes. Then the Rajah sent an army of 60,000 men under Anshuman to bring news of the missing horse and its protecting army. This Anshuman was a capable and well informed leader who knew that Kapil was meditating in a certain jungle. When traces of what he was looking for led him into that part of the jungle and he saw heaps of burnt up cinders he at once divined the cause of the calamity—*i.e.*, the anger of Kapil, Vishnu and Krishn—all three names being mentioned in the story, (see 9 : 9 : 2) Anshuman therefore turned to Krishna in prayer who told him that the burnt army would come back to life if the water of the Ganges could be made to flow on them. Thereafter Anshuman spent the rest of his life in vain efforts to direct the channel of the river to that spot but he had no success. His son too had no better luck but his grandson named Bhagirath succeeded in the task. From that time the Ganges came to be known as *Bhagirathi Nadi* by which name it is widely known even now, especially in Bengal.

This story is to be met with in the Ramayan of Balmiki as well which is the oldest historical record in regard to Ram Chandra; and it is also to be met with in the Ramayan of Tulsi Dass. In the well-known Sanskrit drama entitled Uttar Ram Charit, Ram Chandra relates this story to Sita while on his way to the wilderness under the sentence of exile which Ram Chandra voluntarily took upon himself so that his father should be able to discharge an obligation he was under. Ram on this occasion also asked Sita to do *Parnam* (salute) to the Bhagirathi.

The above story puts the date of Ram Chandra

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after the Ganges had come to be called Bhagirathi, as when the event took place which gave this new name to the river, the worship of Krishna had spread all over the country. This is clear proof of the priority of Krishna.

(7) Moreover, the priority of Krihsna is implied in the famous story related to explain how the Ramayan of Balmiki came to be written. This story is that one day Balmiki went for a walk on the bank of the Tamsa river (Modern Tonce in district Azamgarh). There he saw a Nishad (name of a tribe) shoot a saras (crane) with his bow. These birds live in pairs; if one of them is killed the other dies of grief. Balmiki therefore was greatly shocked when he saw one of these birds killed, and the exclamation of grief which escaped him was in metric form. This, it is said, was the first Sanskrit expression in poetry. Balmiki later on was commissioned by Narad to write the story of Ram Chandra.

In another story we are told how the word "Nishad" came to be coined. In Bhagwat we read that a Rajah once rubbed his thigh and a boy came out, dark of colour, with brown hair and bright sparkling eyes. This boy once presented himself before Krishna who asked him to sit down (Nishid). From that day on account of this association his name became Nishad, and later on the word came to be applied to a low caste of people.

Another story is that on their way to the wilderness Ram Chandra, his wife Sita and his brother Lachhman stayed as guests with a man named Gub described in Ramayan by Balmiki as Nishad-Pati—*i.e.*, King of the Nishads.

These stories indicate that the word Nishad came into existence in the days of Krishna, and that in the days of Ram Chandra there existed a class of people to whom the word was applied as a class-name. Therefore it is clear that Krishna lived long before Ram Chandra.

(8) Among the Rajahs of the Sun Dynasty there was one named Vikukshi who was an ancestor of Ram Chandra. A story with regard to one of his sons is that one day he went out hunting, intending to offer his bag as

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sacrifice to the gods. Among the animals he killed one was a hare which, being hungry, he ate then and there. This attached a stigma to him for it was not proper for him to eat the animal until after it had been offered at the altar as he had intended, and the reproach stuck to him in the form of the nickname " Shashadh " (Bhagwat 9 : 6 : 11) which means a hare. In order to free himself from this reproach he turned with praise and prayer to Krishna and it was only through his kindnes that he was freed from the reproach.

(9) In Bhagwat (9 : 14) and in some other chapters as well we come across a very interesting story which the famous poet Kali Das has turned into a *trotak* drama entitled *Vikram Urvashi*. As given in Bhagwat this story is as follows :—

From the navel of the thousand-headed *Purush* (*i.e.*, Krishan) there came out a lotus flower, and from this lotus flower Brahma was born. A son of this Brahma was called *Attri* who had a son named *Som* (moon) born out of his eye. *Som* carried away *Tara*, wife of Brihaspati, the teacher of the gods. Brihaspati at first tried by means of courteous negotiation to get his wife restored to him, but Som remained intractible and the incident blazed up into a fierce and bloody war between the Asurs (Som and his supporters) and the gods. After a great carnage had taken place it occurred to *Angira* to strive for peace between the contestants. He approached Brahma who then soundly rebuked Som for his reprehensible and wild conduct. Under this pressure Som restored Tara but her husband found her pregnant. Under a threat to burn her to death Brihaspati forced her to commit abortion, but the period of pregnancy was already over to within a day or two and the child survived. This child was remarkably beautiful and Brihaspati had not the heart to destroy him: rather he wished that the boy should turn out to be his own seed so that he may keep him. But Som insisted that the child was his, and the hot dispute dragged on for some time. At last the boy cried out against the disgrace of this scandal continually kept alive by the quarrel and begged his mother to tell the truth. Brahma also pressed her to do the

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same, and she declared at last that Som was the father of the child.

Brahma named this boy Budh who on growing up, fell in love with *Ila*, the daughter of Manu we have already mentioned in the course of another story. A boy named *Pururava* was born to this couple who grew up to be most handsome young man of his day. Indeed his beauty so extraordinary and far-famed that *Urvashi*, the beloved nymph of Indr, fell in love with him and began to pine away with the fire of her secret passion. This romance of Urvashi is mentioned in Shat-pat Brahman as well, and this was the theme that inspired Kali Das to write his *Vikram Urvashi*.

To continue the story. Urvashi's drooping spirits were soon observed by those around her and she was pressed to divulge what was preying upon her mind. She of course had no mind to reveal the secret of her love which, however, was so overpowering that in a moment of forgetfulness she let fall some words to the effect that she was pining away for the love of Pururava. The result was that she was sent down to this earth to join her beloved which she did, bringing with her two mountain goats as pets. She began to live with Budh from whom she exacted three conditions: that he would look after her pets as he would look after his own sons; that she would eat nothing but *ghee* (clarified butter) and that except in the particular moments of conjugal privacy the two would never see each other unless arrayed in full dress.

Subject to these three conditions the two began to live happily, but Indr was now pining for his favourite nymph. He despatched a party of *gandharvs* (musicians) to persuade her to return. These musicians came to the plain of *Kurakshaitr* on the banks of the river Sarswati and managed one night to steal away the two goats. Hearing Urvashis cries, Pururava ran out hastily from sleep, half dressed as he was. The conditions imposed by Urvashi were thus broken and she went away with the musicians. Touched by this separation Pururava composed five hymns. These are found incorporated into the Rig Ved in Mandal 10,

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and a similar passage is to be met with in Bhagwat 9 : 14 : 34 to 38.

Urvashi then went away with these musicians, promising to come for a visit once every year. At the end of twelve months Pururava himself went to fetch her. Urvashi referred him to the musicians for permission for her to go with him, but the Gandharvs played a trick upon Pururava. They gave him not Urvashi but *Agansthal* and Pururava returned with her, thinking that he was bringing back Urvashi. When he touched her, however, *jat-veda* (fire) came into existence.

At this point the story abruptly digresses to explain that through the combined agency of the *traita*, *i.e.*, the upper stick, the lower stick and the one that rubs them together, fire was produced. This fire was therefore called *traita* and everything done with this fire is *traita* too. Evidently, the significance of this expression here is that the origin and spread of a culture is being referred to. And the period in which this culture developed is called the *Traita* Period.

It should be noted that the originator of this culture is Pururava, and in the story Urvashi advises him to worship Krishna. Thus it is clear that at the commencement of the period in which the date of Ram Chandra is commonly placed the worship of Krishna was already prevailing. Undoubtedly, therefore, Krishna lived much earlier than Ram Chandra.

It is interesting to note further that through his worship of Krishna Pururava is said to have realised the following truths:—(1) In the beginning the Ved was one. (2) In the beginning there was one Dev and his name was *Narayan* (*i.e.*, Krishna) (3) There was originally only one *Agni*, and (4) only one *Varun*.

When Pururava created traita, fire was differentiated into three kinds: (1) that which was used by Brahmcharis; (2) that which was used by householders; and (3) that which was used by the Rishis in their retirement. Specific portions of the Ved became

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associated with three separate fires[1] giving thus a *traiyi* (trinity) of the Vedas.

The word *traita* (as applied to a specific phase of culture) has been used in this sense in Mundak Upnishad. Obviously, therefore, the Traita of Hindu astronomy is different from the Traita Period in which the Puranas place Ram Chandra, and confusion with regard to the date of Ram Chandra arose from the fact that the cultural traita of the *agni* cult was understood to mean the traita of Hindu astronomy.

The famous Sanskrit dictionary *Amarkosh* uses the expression *traita* for the three kinds of *agni* (fires). Moreover, the fact is freely recognised by scholars that the same word when used in different combinations or different texts acquires in many cases an altogether different meaning. Instances of this are to be met with in practically every language, for instance light, light-hearted, light food, light year, light-house, etc.

Therefore, to sum up the discussion :

1. The date commonly assigned to Ram Chandra on the basis of the Puranas is absurd for modern scientific research is definite on the point that the earth was not then fit for a creature like man to live upon.

2. The Traita Period, in which ancient reports place Ram Chandra, does not mean the Traita of Hindu astronomy but a cultural period when man had a considerable advance in social organisation to his credit——*i.e.*, when he had specific rules of conduct to guide him when he was a growing young man, when he married and settled into family life and finally when he retired into the wilderness in old age to meditate in solitude.

3. Internal evidence contained in the Puranas and other ancient records, including the Ramayan of Balmiki itself, conclusively proves that Ram Chandra lived at a much later period than Krishna.

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1. It would appear from this account that these three separate kinds of fires were in reality symbolic of Aryan progress through three spheres of social evolution at three separate stages of their histroy —*Editor.*

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AHMAD'S VISIT TO ALIGARH

After Bai't, Ahmad went to Aligarh accompanied by M. Abdulla Sanauri, Mir Abbas Ali and Sh. Hamad Ali. He stayed at the house of Sayad Tafazzul Husain Tahsildar. A friend of the host invited Ahmad and his companions to have meals at his house. Food was served on small tables decorated with flowers, round which sat the guests on the carpeted floor. This was a bit unusual as generally people took their meals sitting on a covered floor, having the food placed in front of them on the floor and having no tables. Mir Abbas Ali, therefore, considered it an innovation against Islam. Ahmad told him that there was nothing wrong with it, and that Islam did not inculcate such fanaticism. But his conception of Islam proved so narrow that he actually went without food. The little tables seemed too irreligious to him. It is a trifling affair and may only have been his idiosyncrasy at that moment; but it is just these trifles that occasionally reveal the true and inner nature of a person and give an insight into the character of a man which would not be possible otherwise. It is curious to note here that this man deserted Ahmad later on and joined the lists against him.

Another incident which happened at Aligarh at that time may also be mentioned here. Ahmad was requested by a Maulvi, named Mohammad Ismail, to make a public speech. Though Ahmad was not at all well on account of the strain he had had, yet his love for Islam made him give his consent. Arrangements were therefore made for his speech, and it was duly advertised. But when the appointed time approached, Ahmad told the Maulvi that he had been forbidden by God to make the speech. People tried to persuade him to keep his word and not disappoint the public, but he would not listen to anyone. He said he could

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not disobey God under any circumstances. The Maulvi was very much upset, and became his bitter enemy. Ahmad was accused of cowardice, ignorance and imposture but he was so confirmed in his conviction and he was so devoted, obedient and faithful to God that he cared nothing for the ridicule of the world. He stayed a week longer at Aligarh, before he returned to Ludhiana, but he did not make any speech.

Visits to Ludhiana and Lahore and his Illness

Ahmad returned to Qadian about the 18th of April 1889. In October his mother-in-law fell ill and he had to go again to Ludhiana where he stayed till the 11th of November. He paid another visit to Ludhiana in the beginning of February 1890 and stayed there for about a month. Towards the end of March 1890 he became ill and went to Lahore for medical consultation and treatment in the first week of May 1890, and stayed there with his son Mirza Sultan Ahmad who was a Naib Tahsildar there at that time. His illness continued till the middle or end of June and it was so serious that once a rumour went round about his death. Early in July he again went to Ludhiana for a change of climate and stayed there in Mohalla Iqbal Ganj at the house of Shahzada Haidar. Mir Nasir Nawab was also at Ludhiana. He returned to Qadian on Wednesday the 15th of October 1890.

Ahmad's Multifarious Work

It should not be supposed that the work of Ahmad consisted only in writing books, issuing leaflets and making speeches. This alone was enough to keep one busy; but side by side with this he had to attend to other matters also, which were by no means less important. During the last 7 years Ahmad had received no less than ninety thousand letters, which he had to reply himself. It is just a rough estimate. Thirty-five letters a day is not an easy job for a man who is also required to make speeches, hold debates, and write books. He had no secretaries or assistants,

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and no typewriters or stenographers. Similarly, he had to interview more than sixty thousand men, to whom he had to explain the teachings of Islam. He had also to play the host to all who visited him for Islam inculcates a most cordial hospitality towards all guests. There were no hotels in Qadian where visitors could find board and lodging, nor were there any big shops and provision stores. Ahmad had, therefore, to make all kinds of arrangements; and he always looked after his guests himself, even to minute details. He had to request his devoted friend at Jullundhur, Ch Rustum Ali, to buy for him and send Ghee, Vegetables, Chutney, Aerated Waters, Pan, etc. from there.

Occasionally he received a questionaire for reply. Anjuman-i-Himayat-i-Islam once circulated a few objections raised by a Christian. Ahmad also received a copy of this circular. He did not like to waste his time and energy in writing answers to these objections because he was not sure that the Anjuman would publish them, especially when it had already failed to publish an Ishtihar which Ahmad had sent it before; yet, in spite of his illness, he wrote an answer, out of his intense love for Islam and the Holy Prophet, to two of these objections. But it appears that the Anjuman was too highbrow and could not see its way to publish them.

He and his family were subject to human ailments and like the rest of the country they had their share of suffering inflicted by malaria and other maladies. As there was no hospital at Qadian he had to go sometimes to Batala and Lahore for medical advice and treatment. Once he had to stay at Batala for this purpose for about a month because his son Bashir was ill. Then he paid visits to the sick and sometimes undertook long journeys for this purpose to distant places like Ludhiana and Jammu.

He took an active interest in the welfare and happiness of his friends. He thoroughly believed in the saying: خيرالناس من ينفع الناس *i.e.*, the best of men

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is one who does good to them. He created a genuine spirit of fellowship and brotherhood amongst his friends and acquaintances, so much so that this spirit developed, in a great many cases, into the closest ties of relationship. He would go out of his way to make people righteously happy, and in this he made no distinction between the high and the low. Where he was anxious to bring domestic felicity to Hazrat Maulvi Noor Din, he did not forget his humble servant Piran Ditta about whom he wrote a number of letters to Ch. Rustam Ali Sahib. He never hesitated to put in a good word if it helped anyone. He requested his friends to help those who needed help in getting employment. He wrote *sifarishi* letters for Abdulla Khan, the younger brother of Fateh Khan of Rasulpur, and also obliged Babu Ilahi Bakhsh when he wanted a sifarish. He recommended Mir Abbas Ali's son for a post in Jammu. Even his bitterest enemies knew that he would not disappoint them in such matters. Mirza Imam Din actually asked him to write out a sifarish for him and it was a very awkward one too, but Ahmad did not refuse him.

Fateh Islam

In 1890, Ahmad wrote another book in Urdu, entitled "Fateh Islam." It was printed at the Riyaz Hind Press, Amritsar, Price Re. -/8/-. 700 copies were printed, out of which 300 were set apart for Muslim, Hindu and Christian divines, and for those who could not afford to buy it.

Referring to the various iniquities of the age, he declared in this book: "I shall say over and over again, and nothing can stop me from saying it, that *I am the one who has been sent to regenerate mankind* so that religion and the love of God may be established afresh in the hearts of men. I have been sent like the one who came after Moses and whose spirit was taken up into the heavens during Herod's reign after a great deal of suffering."

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Then he discusses the five ways in which he was striving to achieve his purpose: (1) Publications, (2) Leaflets, (3) Interviews, (4) Correspondence, and (5) Bait. He needed funds for carrying on his work; therefore, he appealed to Muslims for help. He had devoted friends like Maulvi Noor Din, each of whom was prepared, he said, to bear the entire cost of his publications, but he would not allow it. He wanted the whole community to co-operate with him, so that they might all be blessed.

He made special mention of a few of the devoted followers, and their names are these: Maulvi Noor-ud-Din, Sh. Mohammad Husain of Moradabad, Hakeem Fazal Din of Bhera and Mirza Azam Beg of Samana.

At the end of this book he announced that he would welcome all kinds of questions, and also objections against Islam, the Holy Quran, the Holy Prophet and his own self; and that, if they were communicated to him, he would answer them all together in book form.

This announcement is dated: 10th Jamadiyusani 1308 A.H.

Tauzih Maram

The second book that he wrote after this in the same year is called *Tauzih Maram*. It was also printed at the Riyaz Hind Press, Amritsar, and was priced Re. -/8/-.

In this book he claimed on the basis of Divine revelation that the Promised Messiah, whom the Muslims and Christians were expecting, was he himself. The prophecies about the second Advent did not mean that Christ himself would come down from the Heavens. If it were really possible, Elias or Idris would also have descended physically from the Heavens according to the scriptures. But the verdict of Christ in this matter is clear and conclusive: "For all the prophets and the law prophesied until John. And if ye will receive

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it, this is Elias, which was for to come" (Math II : 13, 14). Again we read : "And his disciples asked him, saying, why then say the scribes that Elias must first come ? And Jesus answered and said unto them. Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Math. 17 : 10—13).

To the Muslims he said that the words امامكم منكم related by Bukhari made it clear that the Promised Messiah would be from amongst the Muslims ; and the fact that the physical features of Christ and the Promised Messiah mentioned by the Holy Prophet are not the same is a proof positive of the fact that they were really two different persons and not one and the same.

He gave a beautiful Commentary of the Quranic Chapter entitled والشمس و ضحيها and explained that man was the crown of creation and that angels, stars, the elements and everything were subservient to him, Incidentally he also threw light on the work and nature of angles. Gabriel's work is particularly discussed. He also described the vast scope of spiritual progress that is open to man, and explained that inspiration and visions were the distinguishing features of God's true saints and prophets and that this door was open to all. Therefore there was nothing unusual or impossible that in this age he should be chosen by God as the Promised Reformer.

These two books were published early in 1891, along with a third one to be mentioned later on.

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THE AIM OF LIFE

Almighty God says in the Holy Quran:—

سخر لكم ما فى السموات و ما فى الارض جميعا

i.e., Whatever is in the heavens and whatever is in the earth—God has caused all to serve you (45 : 13). If you look at the heavens you will find the sun, the moon and the stars engaged in giving life to the world and in executing many more errands. The air too is engaged in serving man: we breathe it, we hear through it, we travel in aeroplanes. There is spread for us the earth—we journey in it, build houses on it, and we cultivate it. Gold and silver mines and other precious treasures are to be found in it, delicious fruits, sweet-smelling flowers, and vegetation of every kind. The same is the case with water, of which we have seas and rivers. We drink it; we journey from one end of the world to the other in ships and carry on commercial activities worth billions of rupees; we catch in it fish of all kinds and then sell them. Or take the case of fire; had there been no fire all the world would have been cold, and there would have been no steam locomotion. Then look at the living things: how we cause elephants, camels, horses, bulls, and cows, etc., to give us different kinds of service, while we kill some animals and birds, and eat their flesh! But not to speak of the inanimate objects and the lower grades of life, even the angels are day and night serving us. All this evidence clearly points to the fact that all things of the heavens and of the earth are serving man in different ways. How great indeed are these favours which Almighty God has vouchsafed to man, without man's asking for them, by virtue only of His attribute of Beneficence. One may therefore ask: what is the purpose of man's creation?

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The Purpose of Man's Creation

It is upto every man to give careful thought to this question : what is the ultimate object of his life? But unfortunately most people give no heed to this crucial matter; they scarcely waste a thought over it: they seem to be under the impression that they are their own masters and can determine for themselves what sort of life they would live. This view, however, is not correct: we should remember that we did not come to this world of our own accord, nor shall we go from it at will. It is the great Being Who has created us Who should tell us the object of our creation; it is He Who has to inform us what we have to do in this world, just as it is the Government or, for the matter of that, any employer who assigns duties to his emplyees. The employee has no rights whatsoever to determine his own duties for himself—against the pleasure of his master. But if we realise that we are the creatures of God, we have to concede at once that it is our Creator and Master alone Who can tell us what is the object of our life and what service has been assigned to us. Most people however never think of the question in that light, the result being that they lose themselves in petty aims, unworthy of the being whom God has placed so high in the scheme of creation. If they serve the Cause Faith at all, they do so out of a desire to gain fame, or win praise from the people. About these the Holy Quran says:—

من كان يريدالحيوة الدنيا و زينتها نوف اليهم اعمالهم فيها
و هم فيها لا يبخسون ○ اولئك الذين ليس لهم فى الاخرة الا النار
و حبط ما صنعوا فيها و بطل ما كانو يعلمون ○

i.e., "One who wants temporal benefit and worldly ornament, We reward him for his actions here in this world; and they do not lose anything thereby—these are they for whom there is nothing in the hereafter except "fire": all their endeavours would be wasted because they were bent towards the attainment of aims which did not count (xi : 15, 16)."

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These verses have been explained thus by the Holy Prophet (may peace and the blessings of God be upon him): "There would come a time when by reason of worldly desires people's 'inside' would be impure, while their 'outside' would be pure; they would not wish for the reward that would be with their Lord." The Holy Prophet, moreover, said: "In seeking the benefits of this world one loses the benefits of the hereafter, and in seeking the hereafter one loses the world; but you ought to suffer loss of worldly benefit." Again, he said: "On the day of Resurrection three men would be placed before Almighty God when all the people would be prostrate before Him: one, who had known the Holy Quran by heart; another who had given his life in the way of God; a third one, who, being wealthy, had given his wealth in charity. Addressing the man who had known the Quran by heart, God would say: Was it not I who gave to thee the ability to commit the Quran to memory? The man would reply: Yes, it was Thou, my Lord. Then God would say: What didst thou do with the Quran? The man would reply: I recited the Quran in my prayers, and at night. God would reply: Thou didst not do it for me; thou didst it for thy fame; there is therefore no reward for thee with me—people praised thee and thou hast had thy reward. Next, Almighty God would say to the one who had given his life in His way: Did I not give thee strength and made thee brave? The man would reply: Yes, with the help of these I was able to make Jehad and suffered death in Thy way. God would say: Yes but thou hadst a desire that people might be impressed with thy bravery and that thou mightest have fame: so, these thou hast had; there is now no reward for thee with me. And, next, God would say to the wealthy man: I gave thee great wealth, how did thou spend it? The man would reply: In maintaining myself, and in charity. God would say: Yes, but thou hadst desired fame for thyself; thou hast had praise from the people, and thus hast had thy reward. Then God would say: Take all three to Hell.

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Now, it would be seen, these people had rendered great service to the Faith, but, along with that, they had also desired fame for themselves; the result was that they got hell instead of heaven. One might ponder, therefore, what a pitiable plight would be of those who hanker after the world, day and night? It is a very delicate affair. Everyone therefore, should try to have full realisation of his object in life, and should act in accordance with that aim.

What is the true object of man's life? God has answered this question in His Holy Word:

و ما خلقت الجن والانس الا ليعبدون

i.e., "I have not created the Jinns and human beings but that they should serve and worship Me." (51 : 56). The word, *Ibadat* (service or worship) is derived from *Aboodiyyat* which means a state of vassalage, or, "perfect obedience". What does "perfect obedience" consist in? The answer to this question has been given by Almighty God through the Holy Prophet (may peace and the blessings of God be upon him) thus:—

قل ان صلاتی و نسکی و محیای و مماتی لله رب العالمین

i.e., "Say, surely my prayer and my sacrifice; my life and my death are only for God, the Lord of the worlds."

Animals "sacrifice" their lives for the sake of man, but the sacrifice of man consists in the sacrifice of his life and property, or of the things which he loves most, for the sake of God, for He says:

لن تنا لوالبر حتی تنفقوا مما تحبون

i.e., "You shall never attain to any good, unless you spend out of that which you love most" (3 : 93). Undoubtedly, God does not waste anyone's sacrifice: the animals which render service to man are well looked after by him: similarly, the man who sacrifices his life and property—his children, his honour, and his time, or whatever he loves most, for the sake of God,

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has from Him a great reward.

In the same connection God in another place clearly says:

ان الله اشترىٰ من المومنين انفسهم و اموالهم بان لهم الجنة

i.e., "Verily God has bought of the believers their lives and their properties, and in return for this there would be for them the reward of the paradise" (9 : III). Now, our lives and our properties are a gift *from God*, still God styles them as *our* lives and our properties. He has pruchased them from us for a price; therefore, we cease to have any right in our own lives and in our properties: they become a trust from God. He is entitled to recover the trust he had transferred to us; moreover, it was our duty to return that trust with thanks, just as it is our duty to return with thanks the trust that had been put in our hands by any person. Thanks are due for we have been utilizing the trust for our own benefit. One of God's trusts—*i.e.*, our life, is resumed by God thus: that He causes some one of our dear ones to die—when we are commanded to say: انا لله و انا عليه راجعون—*i.e.*, We are a "trust" from God and surely we have to return to Him. Likewise, our properties also are a trust from God—we are mere "treasurers"; and it is the duty of a treasurer to spend the treasure in accordance with the wishes of his master. If he spends his master's treasures as his own property, and misapplies his wealth, he is severely punished. Such may be our own state. He who "wastes" or "misapplies" is called the "Devil". In short, one should remember it well, that just as God has caused the things of the heaven and the earth to render complete service to us, and even to sacrifice their "lives" for us, so, God has made it obligatory on us to render day and night the completest service to our Creator and Master, and always to be ready to sacrifice our lives and our properties or whatever we love most for His sake.

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What does service to Almighty God mean?
A well-known Hadith says:

كنت كنزاً مخفيا فاحببت ان اعرف فخلقت ادم

i.e., "I was a hidden treasure; I desired that I might be recognized, therefore, I created man". Almighty God is Great and Glorious; He made the heavens and the earth and all that is between them; He has hundreds of attributes, to which His 'Names' correspond, of which the ASMAI-HASNA (the Blessed Names) are the most well-known. Pondering over these attributes, one finds that God undoubtedly possesses unlimited Power. He wanted to make this truth known; therefore He created man that through him the world might see His Glory and Greatness. In order to acquaint all men with this truth, He sent His Messengers to all nations, so that all men might recognise God through their teaching—that is, every man might come to realise God with all His attributes. When God sent Prophet Muhammad (peace and the blessings of God be upon him) for the reformation of people, the first command He gave to him was

قم فانذر و ربك فكبر

i.e., "Rise and warn the people and manifest the Greatness of thy Lord" (74 : 2-3). God does not gain any profit by His Greatness and Glory being revealed to the world—the profit and the gain is ours. He is the *Rahman*, that is, He is the Merciful—such that without our asking for it he has appointed all His heavenly and earthly creation to do service for us, so that we might enjoy His favours and might become His grateful servants. Then, He is *Rahim*, that is, He is Merciful—such that He makes all those who value his favours and who make an effort to spread them abroad, heirs to His great Bounty. Next, He is مالك يوم الدين —*i.e*, He is the Master of the Day of Judgment, when He would reward His faithful servants and punish the disobedient ones. He is acquainted with all our words and deeds, nay, even with the thoughts that pass through our mind. On our right and left He has appointed two angels—the *Kiraman-Katibin*: the duty

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of the angel on the right being to record all our righteous actions and good words, and that of the angel on the left to record all our evil actions and words. Thus is prepared a complete record of our life which would be shown to us after death; and when a man would look at his record he would be surprised to see everything recorded there in a serial order—there would be nothing omitted, of small or great significance and then he would be rewarded, or punished, in accordance with this record. This is not impossible, for, in this age, in order to furnish a proof of His powers, so far as this matter is concerned, God has enabled His servants to invent the cinematograph, with whose help one man can make a record of the words and deeds of another, and then exhibit the same as a show to the whole world. If a weak human created by God can accomplish this, can there be any doubt about God's angels—whom He has appointed for this very purpose, being able to prepare a minute and faithful record of the actions of human beings? None, whatsoever. Thus, when man acquaints himself with God's great Powers, he adds to his realisation of Him; the result is that there is created in his mind a regard for, and fear of, God. A change like this having been effected in man, he cannot dare to do anything which might displease God. On the other hand, he always tries to do good deeds such as might please God. Thus he becomes a righteous man, and about a righteous man God says; ان اكرمكم عندالله اتقكم *i.e.*, "Verily in the sight of God, he is most honoured among you who is the most righteous of you", or who has the greatest fear of God (49 : 13). Again, He says—

ان للمتقين عند ربهم جنت النعيم

i.e., "Certainly, for the righteous, God will have gardens having nice things (68 : 34). Again, He says:

ولمن خاف مقام ربه جنتان

i.e., "He who fears to stand in the presence of God has two heavens for him (55 : 46)—one, in this world, and the other after death. It is indeed true that 'fear' and 'respect' deter us from doing or saying anything

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which might offend God; for example, if there is a large treasure in front of a thief, but if police is also there, the thief, being afraid of the police, would not dare touch that treasure, for he knows well that the mere touch would mean arrest and punishment. Every Government keeps its detective police to watch the activities of certain people. A man who knows that the Government has appointed detectives over him, and that his actions are daily reported, would always be afraid lest he should do something by which he might incur the Government's displeasure or be proceeded against under law. Likewise, every man should well remember, that though our Creator and Master sees all our actions and has knowledge of all what we say, yet, in order to bring home our actions to us, He has appointed over us not one but two angels who, night and day, are engaged in recording every word and deed of ours. This is the record which would be handed over to us after our death, and in accordance with which we will be rewarded or punished. Thus do we make a true realisation of God with all His attributes and power; and the man who has this true realisation moves through life with care, for he comes to realise that all his words and deeds are recorded and that after death he would have to stand in the presence of God carrying his record with him. He would take care not to do anything which might displease God. He becomes a righteous person, and for a righteous person God has prepared paradise in both the worlds. This is the great truth which should be our aim in life to realise, and then we must pass it on to others, so that they too might become righteous and attain paradise in both the worlds. This is the special purpose for which God has created man, and this is the object for which God has purchased our life and our property from us, and has promised to bestow on us the favours of paradise. The object of our life therefore should be that we should keep ourselves occupied night and day in this world and that whatever we have, we might sacrifice in realising this object.

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The Favoured Ones of God, and those deserving His Wrath

The Sura *Fatiha* has taught us that we should repeatedly pray to God that He should make us of the—انعمت عليهم—*i.e.*, "The favoured ones". The Holy Quran, the Hadith, and the reliable commentaries show that—انعمت عليهم—refers to the prophets, the *Siddiqs* (the truthful ones), the *Shaheeds* (the martyrs), and the *Salih* (the righteous persons). A prophet is he who gets *Wahi* and *Ilham* from God, communicates God's message to the people and thus reforms them; the *Siddiqs*, *Shaheeds*, and the *Salihs*, are the people who, having believed in the prophet of God, become "Believers", spreading his message among the people; who night and day keep themselves engaged in this service, staking their very lives and properties these attain to the rank of the *Siddiqs*, the *Shaheeds*, and the *Salihs*. Opposed to them, are the—مغضوب عليهم—who are the people who reject the Prophet and in all manner oppose his followers who propagate God's message to their fellow human beings. On account of this opposition the unbelievers come under the displeasure of God. This is apparent from Sura *Asr* in which, swearing by *Asr* (Time), God points out that—ان الانسان لفی خسر—*i.e.*, "Every man, surely, is in loss." The secret of swearing by *Asr* is to draw attention to the Sands of Life continually running. With each second as it flies past death comes nearer and nearer; but, even so, man does not attend to the object of his life; he wastes his time in petty pursuits. Then comes death to dispossess him of all that he had held dear: certainly, he is the loser. God therefore refers to Time ever on the wing to indicate that man will be the loser except those who "believe" and march towards a definite and sublime spiritual goal. A *Momin* (believer) is himself in peace, and he is also a source of peace and comfort for others.

The Holy Prophet (peace and the blessings of God be upon him) is recorded to have said that his *Ummat* would be divided into 73 sects, and that all

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except one would go to hell. The Holy Companions enquired which sect would go to paradise, and the Holy Prophet stated—ما انا علیه و اصحابی—*i.e.*, "Those who do what I and my Companions do." Now, what was it that the Holy Prophet and his Companions used to do? Obviously, what God had commanded him to do at the time of his call; that is—قم فانذر و ربك فكبر—*i.e.*, "Rise and warn the people and manifest the glory of thy Lord to the world", for this is the special object for which man has been created by God.

Now, it would be seen, that though all the sects of Islam believe in God; though they believe in the Holy Prophet (peace and the blessings of God be upon him) and consider Namaz, fasting, Zakat, and the Haj, obligatory observances, yet, in spite of believing in all these things, they have been declared to be—ناری "of the fire." Why is this so? Because, to profess a formal belief in God and the Holy Prophet and to regard Namaz, etc., as obligatory, is very common: all people worship in accordance with the practices of their religion; but the *Naji* (the saved) sect must penetrate and go deeper down than mere formalism: it must have a real and genuine belief in God and His apostle. They must observe Namaz and fasting, etc., in the correct way, but over and above this, their special charasteristic should be that, in accordance with the command of God, they sacrifice their lives and properties night and day in order to make manifest to the world the glory of their Lord and bring mankind to the road that leads to the final goal of human life. Except in the case of the Ahmadies, all denominations of Muslims lack in this respect. They, rather, consider it a meritorious act to offer opposition to the people engaged in serving and propagating the Faith. In the Sura *Fatiha*, therefore, God calls such people—مغضوب علیهم—(who have deserved wrath), and in the Sura *Asr*—ان الانسان لفی خسر—(Verily man is in loss); and the Holy Prophet calls them ناری—or "of the fire."

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Excuses put forward by the Shirkers

People who avoid doing any service for religion always put forward one excuse or other, as, for example, "We are not learned enough—it is a very difficult work. If we always do this work how shall we feed ourselves?" etc. But all such excuses of theirs are unfounded. In order to secure a livelihood they begin their efforts from their very childhood, but they make no such effort for the Faith; just as they make use of what learning they have in their worldly occupations, so they also can serve the Faith with what knowledge they have. Even an untutored and illiterate man is able to follow some secular occupation or other; then why should he fail to perform some service to the Faith. God has said—

لا يكلف الله نفسا الا وسعها

i.e., "He does not hold anyone responsible for anything beyond his capacity" (2 : 128). Had service to the Faith been beyond the power of the common man, God would never have appointed such service for everybody. But as God holds everybody responsible, it follows that every man can certainly do his bit. The world knows that people in the Holy Prophet's time were ignorant savages; but they listened to him and realised the great Truth. There was wrought a complete transformation in their lives, and they spread through the world propagating that Truth. Likewise, the people of this age can do the same. And again, just as the earlier people could serve the faith in spite of the encumberances of wife and children, so, if we too follow their example, God would certainly help us. We can serve the Faith, as well as adopt some profession for a livelihood, but we should always keep this in view, that we have been created to serve the Faith and that therefore whatever our professional earnings may be, we should retain a part of our incomes for our own maintenance, and yield the rest for the Faith, for God has "purchased" our lives and our properties from us, and these, therefore, are only a "trust" which we should spend only as He has

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directed us. Again, in the midst of our worldly occupations, we should always be acting according to the principle, namely, that we should remember God as we pursue our worldly interest. Whatever we do with this intention—whether as employees, or as tradesmen or professional men, all will be counted, by the grace of God, as service to the Faith.

Whatever duty God has imposed upon the things created by Him is being carried out to perfection individually by all such things night and day in the whole creation man is receiving, day and night, more favours by far from God than any other creature. Yet he is ungrateful and disobedient to Him. In our dealings among ourselves we get our wages only after we have rendered a service: we cannot say to our master or our superior officer, please continue to give us our daily wage or our monthly pay and other rewards, but we shall no longer serve you for there are other things which we have to attend to"! Yet, this is what we say to God—that He should continue to admit us and our children etc., to His favours in return for a duty which we have no mind to perform for we have to amass wealth day and night, and have to minister to our selfish desires! In reply to this, God states on oath in the Sura *Asr*: "Remember it well: everyone of you will come to loss, for you pay no heed to service to the Faith;" and, in Sura *Takasur*, He says: "You desire wealth, and you spend a lifetime in amassing riches. But you ought ot remember, that the result of this disobedience and this enjoyment of the world would be certainly hell after your death."

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DIVINITY OF CHRIST

The theory of the divinity of Christ as expounded by the Christian Church is based on the miracles of Jesus, the wonderous works he performed, and the idea that he was the son of God in an exclusive sense. Jesus is said to have raised the dead, healed the sick, cast out devils, calmed the storm, and so on. But with regard to these miracles the first difficulty we encounter is that the Gospel account is too superlative to be accepted without reserve. If this account is accurate and reliable, it is impossible to understand the poor result of these wonderous works as measured in terms of the number of followers which Jesus attracted and the strength and depth of Faith which he inspired. We know that even the twelve chosen disciples forsook him and fled at the first sign of danger.

The Gospel account of Jesus having raised the dead has a very serious drawback. It is not clear from the New Testament that the persons claimed to have been so raised were really dead. In one case, at any rate, we have Jesus Christ himself saying: "For the maid is not dead but sleepeth."[1]

Moreover it is clear from the Gospels that Christ's power to perform miracles sprang from prayer, and Faith. Any one with Faith enough who turned to God with prayer could perform miracles. This is what Jesus clearly gave his disciple to understand.

In fact Jesus Christ seems to have realised fully that the power to show miracles was not independently his. He knew himself to be a frail and weak human being. Expressing himself with a force and emphasis peculiar to him we have him exclaiming: "Why callest thou me good!"[2] In the Holy Quran we read

1. Mt. 9 : 24.
2. Mt. 19 : 17.

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that Jesus Christ performed miracles with the "izen" of God, which means that the power came to him from God: of himself he was not able to perform them.

Apart from these considerations, the theory of the divinity of Christ falls to the ground when we remember that Jesus was a human being, of woman born. In the Gospels he almost always speaks of himself as "Son of Man." When he was not prepared to let the person go unchallenged who had called him "good," how can we say that he was Divine.

"In these times no trained theologian would question the full humanity of Jesus. The problem of the Church to-day is to justify for this generation the doctrine of his Divinity. This permits us no escape from the examination of his claim to inerrancy. If the Church claimed only that Jesus was the greatest of Human prophets, no one would feel any call to question this. We should be able to surrender ourselves to affection and gratitude. Small mistakes, natural prejudices of the society in which he lived, moments of impatience would all pass unnoticed. But when the Church claims that Jesus was Divine because he was perfect, we cannot avoid the duty of estimating the evidence for perfection, both in the mental and moral spheres".[1]

Not to speak of his Divinity, scholars with a bolder spirit of inquiry seriously doubt whether he was even perfect as a man. He was, like other human beings, liable to error; and once we concede that Jesus was not perfect, that he was not without sin, then there is no room to believe that he was God or Son of God. The author of *Jesus: Lord or Leader* refers to Lk. 9:8, 18:5, 9:59-62, and Mt. 8:21 and says:

"...Do not these passages in their actual religious effect compel us to conclude that Jesus the Incarnation of God on earth, was not always consistent in detail

1. *Jesus: Lord or Leader*, Constable, London page 103, 104.

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with regard to the view of God he mainly taught. Indeed we are bound to ask whether one who is liable to intellectual error can give or be a revelation which is morally perfect".[1]

As for the expression 'Son of God', in the Bible it is used very loosely to mean a 'godly person' and no idea of being a God is suggested in it. There are similar other expressions such as, 'Sons of wicked men' and 'Sons of hell' which only mean wicked persons and suggest nothing else. Take another example: in the 4th Gospel (ii. 12) we read, " He gave power to become the sons of God". It cannot mean that he gave power to others to become Divine; what it means is this that he gave power to become godly. So it is clear that the expression 'Son of God' as used in the Bible does not afford any justification for attributing Divinity to Christ.

This view is held by many eminent scholars. For instance Frank Dodd in his *Introduction to the study of Christianity* quotes[2] the following and argues thus :—

"'Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs....being delivered by the determinate counsel and fore-knowledge of God, ye have taken and by wicked hands have crucified and slain.....This Jesus hath God raised up, whereof we are all witnesses.....Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' (speech by Peter. Acts II).

" The above is of great interest as setting forth the attitude of the primitive Church with regard to the position held by Jesus. It will be observed that Peter gives no hint of regarding him as a kind of secondary Deity, existing co-eternally with God. On the contrary

1. *Jesus: Lord and Leader*, Constable, London.
2. Allan and Unwin, London.

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Peter speaks of 'Jesus of Nazareth, a man approved of God', who for certain reasons which seemed sufficient to the divine mind, was made by God both Lord and Christ. The natural interpretation of Peter's words is that although Jesus of Nazareth may doubtless have been fore-ordained to his exalted mission, nevertheless he was actually born into the world as a human being, and that this human being was at some period subsequent to this birth made by God both Lord and Christ. This is entirely consistent with what would appear to be the belief of evangelists that Jesus became the Christ at the time of his baptism ". (pp. 83).

The above proves beyond doubt that it is certainly wrong to think that Jesus was God or the son of God. The Holy Quran says:—

ما المسيح ابن مريم الا رسول قد خلت من قبله الرسل و انه صديقه كان يا كلان اطعام.....

i.e., Jesus son of Marium was only a prophet of God and nothing else. Many such prophets have gone before him. The reason given to prove that he was a man is that he was born of Marium who was Siddiqa and both of them used to eat food. By saying that he was a prophet God has made it clear that he possessed all those qualities which are found in other prophets, and we know that all of them were human beings. Therefore Jesus too was a human being and no more.

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REVIEWS

The Essential Unity of all Religions : *by Dr. Bhagwan Das, the Kashi Vidya-Pitha, Benares. Rs. 2-8-0.*

Without going into the question of the intrinsic merits of this book, it can be said at once that as an indication of certain trends of Hindu political endeavour these days it is of uncommon interest—more so because the Kashi Vidya-Pitha of Benares is an institution in which a large number of prominent political Hindu leaders take considerable interest. Among its patrons, it is said, are Gandhijee, Pandit Jawahar Lal Nehru, Babu Rajindar Parshad and more than one ex-Minister of the last Congress Government in U.P.

The Essential Unity of all Religions! Is there any such Unity? Take the conception of God as presented by various religions. The Christians believe in a trinity of Gods. In Hinduism there is any number of gods and even the supreme God of Hindu conception is more restricted in power than the constitutional monarchs in modern democracies. He can neither create soul nor matter, these two being co-eternal with Him. In Islam on the other hand God is One. He is all-powerful; and He is the Creator and Sustainer of everything in the Universe. The conception of God is the most essential point in Religion. Now on this essential point where is the essential Unity which forms the theme of this book?

The fact is that superficially attractive catch-phrases of this kind only lead to confused thinking. There is no essential unity in the various religions as they are found to-day. But the Religion revealed by God at various times through the ages has been in essence the same, and this is something entirely different from the proposition forming the title of this fat volume which must have entailed a vast amount of labour for its learned author.

One critical reviewer has described the book as an attempt to prove the superiority of Hinduism (in other words the Laws of Manu) over other religions. Such an aim would be quite in keeping with Hindu aspirations to-day;

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but whether the attempt, no matter how carefully planned, would meet with any degree of success is altogether a different question. It is a fact that in practice the Hindus themselves are repudiating this religion, though in name they continue to extol it and to profess belief in it. For a few details of this interesting state of affairs the reader may turn to page 234 of this issue.

We should like to suggest to the learned author of this book that the problem of Religion in our world calls for greater courage than is demanded by an indiscriminate appreciation of contradictory terms. Such appreciation is either meaningless or only delusive as it represents only a away of reading one's own ideas into words spoken by others. The Quranic claim that God has created everything in pairs should not be taken to imply the dual nature of God. There is no room for duality in the Islamic conception of God, and the verse in question has a far different meaning of which the import is exactly the reverse of what has been understood in the argument of this book.

The way to solve the religious problem is not to try to rake up everything into a mixed kind of brew but in all sincerity of purpose before God to boldly discriminate ..... to reject what is false and to yield belief only to that which is rational and true. But in doing so there is no need for us to quarrel with each. If at all we are civilized beings we should be able to do so in peace and even to help each other in this study.

Musalman Keya Karen: (*Urdu*) *The Medina, Bijnaur. Rs. 2-8-0.*

The Medina of Bijnaur ran in its columns a discussion on the question as to what the Indian Muslims should do in the complicated situation prevailing in India. The contributions comprising this discussion covered a wide and varied range of thought among Indian Muslims—Muslim League, Congressite Muslims, the Jamiatul 'Ulama, Majlas-i-Ahrar, the Pakistan view and the particular standpoint of *The Madina* itself. All this discussion has been made available by *The Medina* in book form.

For us in India the subject is of transcending interest and in view of this the present issue of *The Review of Religions*

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bears a separate article on the question. For those people who would take the trouble to acquaint themselves with contemporary thought in Muslim India on questions which touch their political future, *Musalman Keya Karen* would be a very useful book.

One instructive feature of the book is that it makes it plain that even Congressite Muslims cannot help certain misgivings with regard to the Congress attitude towards Muslims. This is one explanation why the mass contact movement, which had the weight of Pandit Nehru at its back and many other Congress leaders of great standing, ended in the way it did.

Woman and Marriage in India, *by P. Thomas, George Allen and Unwin, London. 7s. 6d. net.*

A severe indictment of the forms of marriage and the rules and regulations pertaining thereto which prevail in Hindu, Christian and Muslim Society, this book is a remarkable contribution to the literature on this subject. The style is effective and forceful—biting irony and a grim kind of humour that plays upon things attacked like a jet of flame, scorching them and shrivelling them up. Marriages are not made in heaven; child marriage is an abomination and a curse; and women should have equal rights with men: and in developing these arguments the author's description, in places, is rather lurid—almost lewd. But this perhaps was necessary in order that the evils should be fully exposed.

It is a kind of book that leaves a more or less permanent impression on the mind of the reader; and as such it may be expected to play its part in shaping the course of social reform in India. It is therefore rather unfortunate that on the side of constructive and positive ideas it is not as strong as in destruction. It advocates freedom for woman but does not answer the question "what kind of freedom"? Woman in the West is about as free as she ever will be, but the West has her own evils and problems—declining birth rates, wrecked homes against which marriage by courtship is no safeguard, and a disturbed ratio of the sexes in the population against which there is no remedy except polygamy. Evidently, the kind of freedom women enjoy in Europe and America is not the freedom that would suit Indian women—for no other reason than this that experience has shown it to be unsuitable for women even in Europe where it was evolved.

Before India can solve these social problems, she would have to think more deeply and borrow more freely from Islamic ideas on the position of woman.

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